Zechariah 10:1-11:3
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10:1	
שַׁאֲלוּ מֵיְהוָה מָטָר בְּעֵת מַלְקוֹשׁ יְהוָה עֹשֶׂה חֲזִיזִים וּמְטַר־גֶּשֶׁם יִתֵּן לָהֶם לְאִישׁ עֵשֶׂב בַּשָּׂדֶה׃	
Inquire of the LORD (for) rain at the time of the spring rain <LSB: latter rain/ESV: in the season> (Inquire of) the LORD who makes the storm clouds. And the showers of rain He will give to them – <ESV: showers of rain> To each man (He gave) the plant of the field. <ESV: to everyone the vegetation in the field>	
שַׁאֲלוּ (שָׁאַל) Q Pf 3mp: שְׁאָלוּ	Qal imperative 2mp Imperative: no R1 qamets To inquire
בְּעֵת (עֵת) house: בֵּית	Prep + Noun fs **Constr** *In the time*
מַלְקוֹשׁ (מַלְקוֹשׁ)	Noun ms Abs *Of the latter rain/spring rain*
עֹשֶׂה (עָשָׂה) fs: עֹשָׂה	Qal Ptc ms Ms: "Masculine singular active participles (like o-seh) do not end with a "ה" (heh) or "ת" (t) sound, which are characteristic of feminine endings." To do/make
חֲזִיזִים (חָזִיז)	Noun mp Abs *Storm clouds/Bright clouds*
גֶּשֶׁם (גֶּשֶׁם)	Noun ms Abs *Showers*
יִתֵּן	Qal imperfect 3ms To give
עֵשֶׂב	Noun ms Abs *The plant/the grass*

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2 – 2 .5HR VERSE (HARD)	
כִּי הַתְּרָפִים דִּבְּרוּ־אָוֶן וְהַקֹּסְמִים חָזוּ שֶׁקֶר וַחֲלֹמוֹת הַשָּׁוְא יְדַבֵּרוּ הֶבֶל יְנַחֵמוּן עַל־כֵּן נָסְעוּ כְמוֹ־צֹאן יַעֲנוּ כִּי־אֵין רֹעֶה׃ פ	
For the idols speak nothing <LSB: For the teraphim speak wickedness/ESV: For the household gods utter nonsense> And the diviners see a lie <LSB: behold false visions(pl)> Dreams of vanity they will speak With futility they will comfort <LSB: They comfort in vain/ESV: They give empty consolation> Therefore they wandered as sheep <LSB: Therefore the people journey like sheep;/ESV: Therefore the people wander like sheep;> They will be afflicted for *they have* no shepherd.	
תְּרָפִים (תְּרָפִים) הַ	Noun mp Abs *The idols*
דִּבְּרוּ (דָּבַר)	Piel (intensive) perfect 3cp To speak
אָוֶן (אָוֶן)	Noun ms Abs Note 2 LSB: wickedness/ESV: utter nonsense/BLB: vanity
וְהַקֹּסְמִים (קָסַם)	Conj + Def Art + Qal Ptc mp Ptc: holem waw *And the diviners*
חָזוּ (חָזָה)	Qal perfect 3cp To see
וַחֲלֹמוֹת הַשָּׁוְא :O יְדַבֵּרוּ (דָּבַר) S: וְהַקֹּסְמִים	Piel imperfect 3mp Note 3 Because חֲלֹמוֹת (ḥălōmôt — dreams) lacks the definite article "the" (ha-), most scholars argue it cannot be the subject performing the action. The object often precedes the verb for emphasis To speak
יְנַחֵמוּן (נָחַם)	Piel imperfect 3mp + Paragogic Nun Piel: PF shewah To comfort(LSB)/console(ESV)
עַל־כֵּן	Prep + Demonstrative Particle *Therefore/KR: Upon thus*

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נָסַע (נָסְעוּ)	Qal perfect 3cp To pull up/LSB: journey/ESV: wander/BLB: go their way
כְּמוֹ (כְּמוֹ)	Prep *As*
עָנָה (יַעֲנוּ)	Qal imperfect 3mp To be afflicted/poor/humble
רָעָה (רָעָה) (fs: רֹעָה alt: רֹעָת)	Qal Ptc ms (seghol He) Masc: seghol He (Fem is Qamets He) III - He Note 1 To shepherd (R2 Ayin) not to see (R2 Aleph)

Note 1: While רֹעֶה (ro'eh) ends in the letter ה (heh), which often signals a feminine noun, it is grammatically masculine due to its specific vowel pattern and root type.
The distinction comes down to two main rules:
Vowel Pattern (The "Ah" Rule): In Hebrew, a word ending in ה is typically feminine only if it is preceded by an "ah" sound (qamets). In רֹעֶה, the final letter is preceded by an "eh" sound (segol). This "-eh" ending is the standard masculine singular form for verbs with a "weak" third root letter, known as Lamed-He verbs.
Participle Agreement: As a Qal active participle, רֹעֶה follows a specific inflection paradigm for gender and number:
Masculine Singular: רֹעֶה (ro'eh) — No feminine suffix.
Feminine Singular: רֹעָה (ro'ah) — Uses the classic feminine "ah" suffix.
Alternative Feminine: רֹעָת (ro'et) — Some participles use a ת (tav) ending for the feminine singular.
In short, the ה in רֹעֶה is part of the root's natural behavior in the masculine form, not a gender marker.

Note 2: The word אָוֶן (āven) is parsed as follows:
Part of Speech: Masculine Noun.
Root: Derived from an unused root און ('-w-n), perhaps meaning to pant or exert oneself in vain.
Gender: Masculine.
Number: Singular (though it appears in plural form as onim in certain contexts like Hosea 9:4).
Meanings
This word is highly contextual and generally refers to "nothingness" or "trouble" in a moral or physical sense:
Iniquity/Wickedness: Often used to describe moral perversity or the actions of evildoers (po'alei aven).
Idolatry: A contemptuous term for idols or false worship (e.g., Beth-aven as a mockery of Beth-el).
Trouble/Sorrow: Physical affliction, calamity, or the bread of mourners (lechem onim).

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Linguistic Notes
Segholate Noun: It is a segholate-style noun, characterized by its stress on the first syllable (indicated by the pashta or revia accent mark in your text: אָוֶן).
The "V" Sound: The middle letter vav functions as a consonant here, producing the "v" sound (āven), unlike the similar word ōn (אוֹן), where the vav acts as a vowel representing "strength".

Note 3: In the phrase וַחֲלֹמוֹת הַשָּׁוְא יְדַבֵּרוּ from Zechariah 10:2, the subject of the verb יְדַבֵּרוּ (yĕdabbērû — "they speak") is the diviners (haqqôsemîm), mentioned earlier in the verse.
Grammatical Breakdown
Verb: יְדַבֵּרוּ (yĕdabbērû) — This is a Piel imperfect 3rd person masculine plural verb, meaning "they speak."
Direct Object: וַחֲלֹמוֹת הַשָּׁוְא (vă-ḥălōmôt haš-šāw) — This means "and false dreams." **Note that in Hebrew, the object often precedes the verb for emphasis**.
Implied Subject: While the word for "dreamers" (ḥōlĕmîm) is not explicitly written as a noun here, the verb "they speak" refers back to the diviners (haqqôsemîm) who "see lies" in the previous clause.
Syntactic Interpretation
The verse uses a parallel structure to list the sources of deception:
The Teraphim (idols) speak nonsense.
The Diviners see lies.
[The Diviners] speak false dreams.
[The Diviners] offer empty comfort.
Because חֲלֹמוֹת (ḥălōmôt — dreams) lacks the definite article "the" (ha-), most scholars, such as those found in the Keil and Delitzsch commentary, argue it cannot be the subject performing the action. Instead, the diviners are the ones actively communicating these false dreams.

1st part of bks - leaders are good - Zerubabel - Sepold
Joshua

end of bk: skeptical of human leaders

Zech 1-6 easy to plot in historical pd - Xerxes, Darius

Zech 9-14 - difficult to place in time

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3
עַל־הָרֹעִים חָרָה אַפִּי וְעַל־הָעַתּוּדִים אֶפְקֹוד כִּי־פָקַד יְהוָה צְבָאוֹת אֶת־עֶדְרוֹ אֶת־בֵּית יְהוּדָה וְשָׂם אוֹתָם כְּסוּס הוֹדוֹ בַּמִּלְחָמָה׃
Against the shepherds my anger burned <ESV: my anger is hot> And upon the male goats (leaders) I will visit (punishment) <LSB: And I will visit punishment upon the male goats (leaders)/ESV: And I will punish the leaders> For the LORD of Hosts visited His flock the House of Judah <LSB: has visited/ESV: cares for his flock> And He will make them like his splendid horse in battle <LSB: And will make them like His splendid horse in battle/ESV:And will make them like his majestic steed in battle.> majestic

הָרֹעִים (רָעָה)	Qal Ptc mp Abs (substantive) *The shepherds*
חָרָה (חָרָה) S: אַפִּי	Qal perfect 3ms To anger
אַפִּי (אַף)	Noun ms Constr *My anger*
הָעַתּוּדִים (עַתּוּד)	Noun mp Abs *The male goats* - metaphor for leaders
אֶפְקֹוד (פָּקַד)	Qal imperfect 1cs To visit (punishment) - to visit in judgment
פָּקַד (פָּקַד)	Qal perfect 3ms To visit/ESV: care for
עֶדְרוֹ (עֵדֶר)	Noun ms Constr *His flock*
וְשָׂם (שִׂים)	Qal perfect WC 3ms *To make*
אוֹתָם (אֵת)	DDOM + 3mp PS *Them*
הוֹדוֹ (הוֹד)	Noun ms Constr + 3ms PS *His goodly/LSB: His splendid/ESV:His majestic*

Neg depictions of leadership & YHWH promises TO actually do about it

4

מִמֶּנּוּ פִּנָּה
מִמֶּנּוּ יָתֵד
מִמֶּנּוּ קֶשֶׁת מִלְחָמָה
מִמֶּנּוּ יֵצֵא כָל־נוֹגֵשׂ יַחְדָּו׃

From among us (is) the cornerstone
<LSB: From them will come the cornerstone/ESV: From him shall come the cornerstone>
From among us (is) the tent peg
<LSB: From them the tent peg/ESV: From him the tent peg>
From among us (is) the bow of war
<LSB: From them the bow of battle/ESV: Form him the battle bow>
From among us he will go down all oppressing together
<LSB: From them every *good* taskmaster, *all of them* together/ESV: From him every ruler – all of them together>

מִמֶּנּוּ (מִן)	Prep + 1cp PS *Out of him*
פִּנָּה (פִּנָּה)	Noun fs Abs *The corner*
יָתֵד (יָתֵד)	Noun fs Abs *The tent peg(LSB/ESV)/nail*
יֵצֵא (יָצָא) NOT יָצָא QPf3ms	Qal imperfect 3ms Imperfect: PF tsere, R2 tsere (rep'g elided R1 yod?) Note 1 Note 2 To go down/come forth
נוֹגֵשׂ (נָגַשׂ)	Qal Ptc ms To oppress
יַחְדָּו (יַחַד)	Adv *Together*

Note 1: In Zechariah 10:4, the verb יֵצֵא (yēṣē') is an imperfect (future/progressive) form because it describes a logical or prophetic certainty resulting from the preceding actions. [2][4]
Specifically, it is used here to denote:
Prophetic Future: The verse describes what will come forth from Judah after God visits and restores them. [4]
Characteristic Result: In Hebrew poetry, the imperfect often describes an action that proceeds or emerges as a necessary consequence. From Judah "will come forth" the cornerstone, the tent peg, and the battle bow. [2][5]
Stem/Parsing: It is a Qal Imperfect, 3rd Person Masculine Singular from the root יצא (y-ṣ-'), meaning "to go out" or "to come forth." [1][2]

While many English translations use the present tense ("From them comes the cornerstone"), the Hebrew imperfect captures the ongoing flow of leadership and strength that God provides for His people. [4][5]

Should we look at the metaphors used in this verse (cornerstone, tent peg) to see how they relate to this "coming forth"?

Sources:

[1] Blue Letter Bible - Lexicon H3318 (yāṣā')
[2] Bible Hub - Zechariah 10:4 Hebrew Text and Parsing
[3] Sefaria - Zechariah 10 with Commentaries
[4] Bible Hub - Keil and Delitzsch Commentary on Zechariah 10:4
[5] Step Bible - Zechariah 10:4 Analysis

Note 2: In the context of Zechariah 10:4, יֵצֵא (yēṣē') is imperfect because it describes a future-oriented prophetic promise rather than a completed past event.

The choice of the imperfect over the perfect (which would be yāṣā') boils down to two main reasons:

1. Prophetic Future (Predictive)

The perfect tense (Qatal) usually describes a completed action. The imperfect (Yiqtol) is used here because Zechariah is looking ahead. After God "visits" his flock (verse 3), the result is that leadership will proceed from them. It marks the beginning of a new state that hasn't happened yet in the prophet's timeline.

2. Potentiality and Habitual Emergence

The imperfect often conveys a sense of "logical necessity" or "habitual flow." By using יֵצֵא, the text suggests that from Judah, these leaders (the cornerstone, the tent peg) will continually emerge or must emerge as part of God's restoration plan.

Comparison

Tense	Form	Meaning in Context
Perfect	יָצָא (*yāṣā'*)	"He **went out**" (Already happened)
Imperfect	יֵצֵא (*yēṣē'*)	"He **will come forth**" (Prophetic certainty)

In short: The perfect would look backward at history; the imperfect looks forward to the Messianic or national restoration Zechariah is announcing.

Would you like to analyze the subject of this verb to see who exactly "comes forth" from Judah?

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5	
וְהָיוּ כְגִבֹּרִים בּוֹסִים בְּטִיט חוּצוֹת בַּמִּלְחָמָה וְנִלְחֲמוּ כִּי יְהוָה עִמָּם וְהֹבִישׁוּ רֹכְבֵי סוּסִים:	
And they will be as mighty men Treading down in the muddy streets in the battle <LSB: treading down the enemy/ESV: trampling the foe> And they shall fight because the LORD (is) with them <ESV: shall fight> And they will put to shame the riders of horses. <LSB: and the riders of horses will be put to shame (riders of horses is the Subject even though the verb is Hiphil)>	
וְהָיוּ (הָיָה) S: they	Qal perfect WC 3cp
בּוֹסִים (בוּס)	Qal Ptc mp Abs (substantive) To tread down(LSB/BLB)/trample(ESV)
בְּטִיט (טִיט)	Prep + Noun ms Constr *In the mud*
חוּצוֹת (חוּץ)	Noun mp Abs *In the streets*
וְנִלְחֲמוּ (לָחַם)	Niphal (passive) perfect WC 3cp Not imperfect 1cp because of the shureq To fight They shall (Niphal) fight
וְהֹבִישׁוּ (בּוֹשׁ)	Hiphil (causative) perfect WC 3cp Subj is they and not chariots of horses (as in the ESV) because the stem Hiphil is causative To be ashamed

6
וְגִבַּרְתִּי אֶת־בֵּית יְהוּדָה וְאֶת־בֵּית יוֹסֵף אוֹשִׁיעַ וְהוֹשְׁבוֹתִים כִּי רִחַמְתִּים וְהָיוּ כַּאֲשֶׁר לֹא־זְנַחְתִּים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֵם׃
And I will make mighty the House of Judah <ESV: I will strengthen> And the House of Joseph I will save And I will cause them to return <LSB: I will cause them to return/ESV: I will bring them back> Because I am merciful to them <LSB: I have had compassion on them/ESV: I have compassion on them> And they will be as those whom I did not cast off <LSB/ESV: as though I had not rejected them> For I (am) the LORD their God And I will answer them

וְגִבַּרְתִּי (גָּבַר)	Piel (intensive) perfect WC 1cs To make mighty
אוֹשִׁיעַ (יָשַׁע)	Hiphil (causative) imperfect 1cs To deliver/save
וְהוֹשְׁבוֹתִים (שׁוּב)	Hiphil (causative) perfect WC 1cs + 3ms PS To return
רִחַמְתִּים (רָחַם) Piel std form	Piel (intensive) perfect 1cs + 3mp PS Piel perfect: R1 hireq, R2 patach (no dagesh on guttural) 1cs: hireq yod To have compassion/show mercy/be merciful
וְהָיוּ (הָיָה)	Qal perfect WC 3cp To be
זְנַחְתִּים (זָנַח)	Qal perfect 1cs + 3mp PS To reject/cast off
וְאֶעֱנֵם (עָנָה)	Qal imperfect Waw Conjunctive 1cs To answer/respond

Note 1: The word רִחַמְתִּים (riḥamtîm) from Zechariah 10:6 is parsed as follows:
Root: רחם (r-ḥ-m), meaning "to have compassion" or "to show mercy."
Stem (Binyan): Piel (the intensive stem). In this root, the Piel is the standard form used to express "to have mercy/pity."
Tense: Perfect (completed action or prophetic certainty).
Person/Gender/Number: 1st Person Common Singular ("I have...").

Suffix: 3rd Person Masculine Plural pronominal suffix ("...them").
Translation
"I have shown them mercy" or "I have compassion on them."
Linguistic Notes
Vocalisation: The chireq under the first letter (resh) and the pattach under the second (chet), followed by a doubled middle radical (implied, though chet often resists the dagesh), are hallmarks of the Piel Perfect pattern.
The Suffix: The ending תִּים (-tîm) is a combination of the 1cs ending (-tî) and the 3mp object marker (-m).
Prophetic Perfect: Even though the form is "Perfect" (past), it is used here by the prophet to express a divine decree so certain that it is spoken of as if it has already occurred.

7
וְהָיָ֤ו כְּגִבּוֹר֙ אֶפְרַ֔יִם וְשָׂמַ֥ח לִבָּ֖ם כְּמוֹ־יָ֑יִן וּבְנֵיהֶם֙ יִרְא֣וּ וְשָׂמֵ֔חוּ יָגֵ֥ל לִבָּ֖ם בַּיהוָֽה׃
And Ephraim will be like mighty men <ESV: like a mighty warrior> And their heart will rejoice as if (drunk) from wine <LSB: will be glad/ESV: shall be glad> And their sons they will see (it) and they will rejoice Their heart will sing in the LORD <LSB: Their heart will rejoice in Yhwh/ESV: Their hearts shall rejoice in the LORD>

וְהָיָ֤ו (הָיָה) S:אֶפְרַ֔יִם O:כְּגִבּוֹר֙	Qal perfect WC 3cp To be
וְשָׂמַ֥ח (שָׂמַח) S:לִבָּ֖ם	Qal perfect WC 3ms To BE GLAD/rejoice
לִבָּ֖ם (לֵב) * 2	Noun ms Constr *Their heart*
כְּמוֹ (כְּמוֹ)	Prep *As through* (per BLB though LSB/ESV disagrees)
יִרְא֣וּ (רָאָה)	Qal imperfect 3mp To see
וְשָׂמֵ֔חוּ (שָׂמַח)	Qal perfect WC 3cp To BE GLAD/rejoice
יָגֵ֥ל (גִּיל) S: לִבָּ֖ם	Qal imperfect 3ms To REJOICE/sing

Note: the general view is that the Samah verb should be translated to be glad and the Gil verb should be translated to rejoice

8	
אֶשְׁרְקָה לָהֶם וַאֲקַבְּצֵם כִּי פְדִיתִים וְרָבוּ כְּמוֹ רָבוּ׃	
And I will whistle to them And I will gather them <LSB: gather them together/ESV: gather them in> For I have redeemed them And they shall be numerous as they were numerous. <LSB: And they will be as numerous as they were before/ESV: And they shall be as many as they were before.>	
אֶשְׁרְקָה (שָׁרַק)	Qal imperfect 1cs To whistle(LSB/ESV)/hiss(BLB)
וַאֲקַבְּצֵם (קָבַץ)	Piel (intensive) imperfect Waw Conjunctive 1cs + 3mp PS To gather
פְדִיתִים (פָּדָה)	Qal perfect 1cs + 3mp PS To redeem
וְרָבוּ (רָבָה)	Qal perfect WC 3cp To be numerous(LSB)/be as many(ESV)/great
רָבוּ (רָבָה)	Qal perfect 3cp To be numerous(LSB)/great

9
וְאֶזְרָעֵם֙ בָּעַמִּ֔ים וּבַמֶּרְחַקִּ֖ים יִזְכְּרוּנִ֑י וְחָיוּ אֶת־בְּנֵיהֶ֖ם וְשָׁבוּ׃
And I will scatter them among the peoples And in far countries they will remember me And they will live with their children <LSB: And they with their children will live/ESV: And with their children they shall live> And they will return <LSB: turn back>

וְאֶזְרָעֵם֙ (זָרַע)	Qal imperfect Waw Conjunctive 1cs + 3mp PS To scatter(ESV)/sow(LSB)
וּבַמֶּרְחַקִּ֖ים (מֶרְחָק)	Conj + Prep + Noun mp Abs *And in far countries*
יִזְכְּרוּנִ֑י (זָכַר) וּבַמֶּרְחַקִּים׃O	Qal imperfect 3mp + 1cs PS To remember
וְחָיוּ (חָיָה)	Qal perfect WC 3cp To live
וְשָׁבוּ (שׁוּב)	Qal perfect WC 3cp To return

10	
וַהֲשִׁיבוֹתִים מֵאֶרֶץ מִצְרַיִם וּמֵאַשּׁוּר אֲקַבְּצֵם וְאֶל־אֶרֶץ גִּלְעָד וּלְבָנוֹן אֲבִיאֵם וְלֹא יִמָּצֵא לָהֶם׃	
And I will return them from the land of Egypt <LSB: cause them to return/ESV: bring them home> And from Assyria I will gather them And into the land of Gilead and Lebanon I will bring them <LSB/ESV: I will bring them> And no *room* will be found for them <LSB: Until no *room* can be found for them/ESV: till there is no room for them>	
וַהֲשִׁיבוֹתִים (שׁוּב)	Hiphil perfect ~~Waw Conjunctive~~ 1cs + 3mp PS To return
אֲקַבְּצֵם (קָבַץ)	Piel (intensive) imperfect 1cs + 3mp PS To gather
וּלְבָנוֹן	Conj + Proper Noun *And Lebanon*
אֲבִיאֵם (בּוֹא)	Hiphil (causative) imperfect 1cs + 3mp PS To bring(LSB/ESV)/go
וְלֹא	Conj + Negative particle *And not*
יִמָּצֵא (מָצָא)	Niphal imperfect 3ms Niphal: R1 dagesh To find out
לָהֶם	Prep + 3mp PS *For them*

Zechariah 10:1-11:3
Heb 423
Class 4, February 2, 2026

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וְעָבַר בַּיָּם צָרָה וְהִכָּה בַיָּם גַּלִּים וְהֹבִישׁוּ כָּל מְצוּלוֹת יְאֹר וְהוּרַד גְּאוֹן אַשּׁוּר וְשֵׁבֶט מִצְרַיִם יָסוּר׃
And he will pass through the sea of troubles <ESV: And they will pass through the sea of distress/ESV: He shall pass through the sea of troubles> And he will smite the waves of the sea <ESV: strike down the waves of the sea> And all the depths of the Nile will dry up And the pride of Assyria will be brought low <LSB: will be brought down/ESV: shall be laid low> And the sceptre of Egypt shall depart.

וְעָבַר (עָבַר)	Qal perfect WC 3ms To pass over
צָרָה (צָרָה)	Noun fs Abs *Distress(LSB)/troubles(ESV)/affliction*
וְהִכָּה (נָכָה)	Hiphil perfect WC 3ms R2 dagesh is R1 inclined To strike/smite
גַּלִּים (גַּל)	Noun mp Abs
וְהֹבִישׁוּ (יָבֵשׁ)	Hiphil (causative) perfect WC 3cp To be dry
מְצוּלוֹת (מְצוּלָה)	Noun fp Constr *The depths/deeps*
וְהוּרַד (יָרַד)	Hophal perfect WC 3ms Hophal: shureq indicates passive To go down
גְּאוֹן (גָּאוֹן)	Noun ms Constr *The pride*
וְשֵׁבֶט (שֵׁבֶט)	Noun ms Contr *Sceptre/staff/rod/tribe*
יָסוּר (סוּר)	Qal imperfect 3ms To depart/sojourn

12	
וְגִבַּרְתִּים בַּיהוָה וּבִשְׁמוֹ יִתְהַלָּכוּ נְאֻם יְהוָה׃ ס	
And I will make them mighty in the LORD And in His Name they will walk Says the LORD <LSB/ESV: Declares the LORD>	can take D-Do = them.
וְגִבַּרְתִּים (גָּבַר)	Piel (intensive) perfect WC 1cs + 3mp PS Piel: R2 dagesh To be mighty/strengthen
יִתְהַלָּכוּ (הָלַךְ)	Hithpael (reflexive/reciprocal) imperfect 3mp To walk/go
נְאֻם (נְאֻם)	Noun ms Constr *Says*